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MESSAGE FROM THE EVP

Have you noticed how precisely Genesis 2 describes the human situation and the missionary situation of our complicated and sophisticated 1970's?

Genesis 2 says that this world was, in a way, made for us, wood thrush singing in the thicket and whale singing in the sea, lamb on the green meadow and tiger burning yellow and black in the forest; the fruitfulness of tree and plant and pond, the clear air and sun and rain. Best of all, for Adam, Eve; and for Eve, Adam.

Man's/woman's world it is, in Genesis 2, shared with all life, but definitively his and hers. And yet--finally--not ours after all! "You shall not eat,"--stark as the ratio of the circumference to the radius, or the carrying capacity of the atmosphere.

One thing more about this strangely contemporary old story. It reminds us that all Adams and all Eves are in the garden together. They shape and share each other's fate. This insight was sometimes deformed in orthodox doctrines about the eating of the forbidden fruit: "In Adam's fall, we sinned all." Yet understood as asserting the inescapable solidarity of mankind that saying was profoundly true. When Adam exclaimed that he and Eve were "one flesh," he was asserting the unity of the human race.

To this fact of human solidarity our sudden consciousness of the environment gives conclusive testimony. Poison the oceanic system--that one well from which we all must drink--and we die together. From one atmosphere we all breathe life and death together. Wherever the cancers of overpopulation or of over-consumption break out, there a desperate race for survival begins, with consequences for us all, rich or poor, crowded or dispersed. (And since one American consumes and pollutes at least as much as 30 or 40 Chinese, Africans or Latin Americans, the moral balance is in their favor).

Human opportunity and dignity; human limitation and vulnerability; human solidarity with one another and the cosmos have become peculiarly visible and urgent in our time. "Evangelism in an Ecosystem" is the name of our game.

David M. Stone

ABOUT THE COVER

Harry Davis, a participant in Operation Crossroads Africa, took the cover picture in Sierra Leone in 1969.

A 17" x 27" poster of this picture is available from Operation Crossroads Africa, 150 Fifth Ave., New York, N.Y. 10011 for $1.50.

EDUCATIONAL DILEMMA IN TOGO

by Charles Hein

In writing his foreword to the stimulating book of Paolo Freire, Pedagogy of the Oppressed, Richard Shaull writes:

> "There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and brings about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodology that facilitates this process will inevitably lead to tension and conflict within our society."

The people of Togoland, which today is divided by the results of what was superficially, at least, a just United Nations plebiscite in 1956 joining the western part to Ghana, and another plebiscite in 1958 separating the Eastern section from French tutorship and allowing the Republic of Togo to be born, have always been the objects of European political manoeuvres. As such, their educational systems have borne the mark of three Western educational concepts: first the German, then the British, and most recently the French.

Hidden from the public view on a narrow, 80-mile wide strip of land about the length of the state of Wisconsin, its two million people live a largely agricultural existence with less than 10% living in cities over 8,000 and most of them on farms in hamlets of 30 families. Its nearby neighbors, gigantic Nigeria to the East, and Ghana, which received world attention during the rise and fall of its charismatic leader Kwame Nkrumah, to the West, share many of the same cultural, religious, and political problems, though they enjoy a more favorable position than Togo in the world economic sphere.

When the German missionaries from Bremen established the Protestant evangelical work in 1847, they sought to build upon the vernacular language most widely used for internal commerce. By 1911,

after 50 years of work under the inconceivable insecurity and sickness created by the presence of yellow fever, malaria, and debilitating parasites and climate, the language was phonetically transcribed, the entire Bible translated, and a hymnal of 460 hymns, some of which were composed by Togolese teachers and pastors incorporating Togolese rhythms and concepts, was being used. The German church prior to 1900 had already drawn a large number of young leaders to Europe for education. When the First World War broke out ending German mission work, the "Ewe Church," as it was called, had a nucleus of 14 pastors trained in Europe, a literate laity, able to read and write in their own language, as well as a small elite of teachers and catechists who had gone beyond primary instruction in their own language to learn German. The mission had not wanted to introduce German instruction, but under the pressure of the German Foreign Office, Catholic and Protestant missionary societies had to yield to colonial insistence that education was to prepare people to serve the colonial powers' needs and also the new commerce introduced by European businessmen.

After the war, instruction in the vernacular ceased as the French administration decided that French schools were needed to prepare clerks and other types of personnel for commerce and government. Programs were copied from the metropolis. The study of French literature, history, and all other subjects went on largely as if African children could also speak of "our ancestors, the Gauls!" The same process went on to a greater or lesser degree in all of the French, Spanish and Portuguese colonies, and followed a fairly similar pattern in the British territories.

With independence, the European or white administrator slipped gradually out of the front desk to a back room, from boss to advisor, and then to "technical assistant" in a new guise, as expert of the UNESCO or similar UN agencies, or as "counselor" from the metropolitan educational ministries (or USAID). The roles were changed but the game was the same.

We may weep to think that this process which Mr. Joseph Kiserbo, Upper Voltaian and director of the National Normal School, has rightly described as underdevelopment schools, still goes on. He speaks of these schools as "insular": teaching reading and writing skills without any relationship to life or to economic potentials of the nation. He calls them "schools for uprooting children" because they separate the child from his natural milieu, from the normal life and goal of agricultural life, even when the subject matter has been shifted to "African history" or studying the baobab instead of the oak or elm (neither of which exists in West Africa).

The degree to which this system becomes ridiculous is inconceivable. Kiserbo relates, for example, that at one time the home economics students in the only technical school in the nation had as their final exam: to prepare sole meuniere. As there were no "sole" or flounder in sub-Saharan Upper Volta, fish were flown in from Paris to make the final examination possible. Schools of uprooting, insular schools, schools for a "Western model" society, schools that are anti-democratic, schools of underdevelopment, this is the character of much that we call primary and secondary education in Africa today.

The Dilemma of Education in Underdeveloped Togo

As you travel through Togo, or any of its neighboring territories you encounter two phenomena. On the one hand, the village grassroofed hut, with children sitting on the floor or stools, writing their lessons on a board which they painstakingly clean with the palm of their hand and a little spit after each exercise. On the other hand, a growing number of parents who echo the belief of President Hamani Diori of Niger who is said to have stated that there is no reason to be ashamed of having only 9 per cent of the school-age population in school in a nation where there is no possibility of providing work for such school-leavers. A farmer expressed himself more bluntly: "Why send them to school to have them come back as monkeys ... destructive, unable to stay seated or to apply themselves to any kind of work."

On the one hand, education is the only door to the kind of salaries, status, and power that permits the family on poor soil to change its conditions. On the other hand, only one new job will be created in the next five years for every 36 primary school-leavers.

Stated differently, to obtain the middle and upper level technologists, scientists and management personnel capable of rethinking the production potential and procedures of a nation like Togo, Togolese need to benefit from the same educational advantages as the average European or American, or it will continue to be technically dependent upon Western (or Eastern) technologists to develop their resources and manage them. To understand the real import of such intervention, here are two illustrations. Whenever the Organization of African Unity meets in Addis Ababa behind closed doors, their huis clos high level talks are translated by French/British or other European translators because no Africans are available to do the job. Or, in Togo when decisions must be made as to what depth, and for what period phosphate should be mined in Togo, the results of soundings are computed in Paris, correlated to market demands and other European criteria, and the digging instructions are projected by the computer and technicians working from Paris.

We continue to teach ... because we have to. But at every level we ask: What should this educational structure be ... what should it do ... what kind of person should it permit its students to become? For years educational reform has been talked about, and the only immediately available reform proposal merely exacerbates the problem as it suggests how to reduce the classroom load from 120 children to 70 in the primary grades one and two, from 100 to 60 in grades three and four, and from 90 to 50 in grades five and six, permitting the nation to increase the total number of children being taught from 50% to 80% of the school age population within the next 30 years. Is there any way out of this dilemma?

Beyond the Dilemma - Adult Education for Decision Making

Unfortunately the input of missions to the total school situation in Togo, and I fear this can be generally said today, is not very creative. Too few mission personnel come for long enough periods of time to be able to examine the problem, and then work out solutions with the Togolese national teachers which may in time prove to be creative breakthroughs. While on a State Department tour of the U.S., Mr. Otto Edoh, director of the Protestant High School of the Evangelical Church of Togo, reflected on the Berea College approach to higher education: "If I had a teaching staff which would share in an experiment for five years, we might try something silimar ... but with most of the teachers changing every two years, what can we try to do?"

Helen Tomkins, one of our UCBWM missionaries also serving the Evangelical Church of Togo, seeks to work beyond the limitations of the existing system at two levels. One the one hand she is working with several Togolese educators, striving to develop an active approach to teaching English which will permit students to speak the language fluently and move beyond the academic translation-type of language learning of the past. Simultaneously, she is using her knowledge of the student body and personal contacts to develop a reality-base for Christian education for life. Thus, though the external dilemma is not resolved, the Protestant High School is seeking to equip more students to live with themselves and to live effectively as Christians in this transitional society.

But the major decisions of society will, at least for the next twenty years, be made, not by products of the primary and secondary schools, but by a small elite already educated, and also by the vast mass of productive-age adults, mostly farmers and market women. These people, above 20 years of age, are predominantly illiterate, and except for adults who lived in main towns along the main roads, unschooled. 89% of the adult population cannot read or write. This does not mean they are ignorant ... frequently their wisdom and ability to survive are far greater than the product of the schools. But they generally have a static view of their participation in society. They look to the past, find their security in the old systems, and live by subsistence techniques.

The Evangelical Church of Togo has been seeking to enable more and more adults to become participants in the decision-making process by giving them the tools required for modern living. The Whole Gospel for the Whole Man in all areas of life is the theme for a five-fold effort to reach people and to bring them into a Christian effort to make the message of redemption relevant today.

Literacy work, agricultural development, women's family life education, medical work, and evangelical ministries to the established church areas and to new mission fields have marked the church's witness since 1964.

My specific effort has been to develop a team to train literally a thousand young and older adult literates to become the teachers of 8,000

of their neighbors. As each community decides to create a literacy class, it chooses its own volunteer teacher from the available literates, and then proceeds to have class sessions, to discuss the significance of literacy, and reading and writing, for life. A whole process of community development begins. Frequently the class becomes an auto-directed center for community change. The volunteer serving his own people tends to be a leader of social innovation, yet he never is working outside of the framework of the population's potential to grow and to choose its own new patterns of collective action. Often, feeder roads, cistern projects, re-building schools, building dispensaries, improving village hygiene have resulted from the new sense of dignity, the desire to change which awakens with the experience of becoming a literate person, able to read, able to communicate one's ideas on paper to others and to meditate alone on what has been handed down in writing.

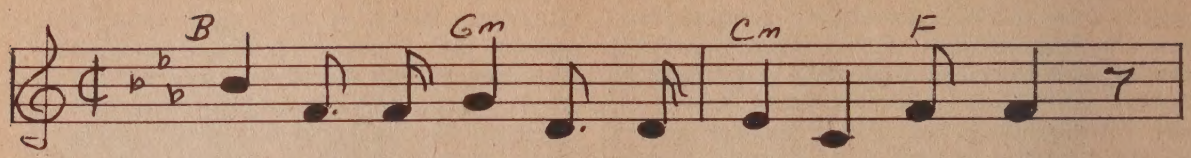
This is both a material and a spiritual transformation. Africa lives in a world which is extensive in time and space. The division of material and spiritual which Westerners so easily make is incomprehensible to most of our neighbors. So also, with literacy, we feel that as a person discovers the relation between word, sound and sign, the joy of putting signs together to make messages, and building concepts out of signs, becomes a discovery of one's innate ability to be more of a person. Beyond this, there is the discovery that God is opening doors to a new world of experience and responsibility. We call literacy the key to a new world--a world where people can hear His word, read it and meditate in order to decide what it means for their lives.

As individuals learn to read, they experience the joy of reading to learn or to teach others to learn. They frequently become the persons in their communities who are most perceptive of the things that can improve the character or quality of the village life. They often desire to have fellowship in the church. They ask about ways to improve their children's nutrition or to otherwise provide for them. In this way, literacy leads as naturally to spiritual growth and renewal of the individual's outlook on the world and his part in it, as it leads to economic change. Consequently we were not surprised to learn that the region which produced the most abundant cotton crop with the new methods --requiring painstaking measures of fertilization and spraying of insecticides-- was the area in which the church successfully introduced literacy and agricultural development over the past five years.

Although the major decisions shaping the course of African economic and political history still tend to be made in Europe, America or the East, it is still true that the pattern of village life, the interaction processes which determine what happens within the country, lie largely in the hands of the uneducated farmer and the slightly advantaged educated elite. We believe we are contributing to the resolution of the problems created by the dilemma in education by putting tools for participatory action into the hands of those who make the decisions, or who passively prevent the decisions made at a higher level from being carried out.

Awakening men to their innate potential and giving them faith in their ability to share in the decision-making process is another way of translating God's love for each person. It is a way beyond the dilemma of educating for a Western rather than an African society because it is giving the adult, already a decision maker, the cognitive skills and the affective orientation to become an actor and not a mere object, sharing in shaping the village's life as it adapts to the relentless spread of technology.

CHRIST IS THE LORD OF THE SMALLEST ATOM



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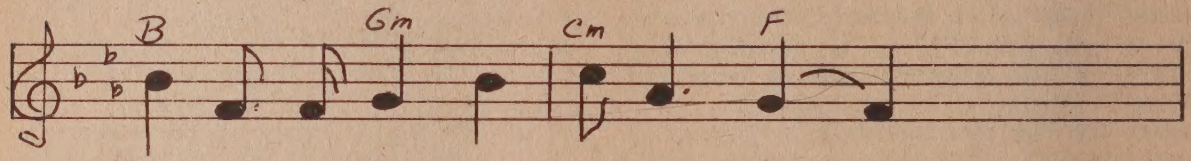

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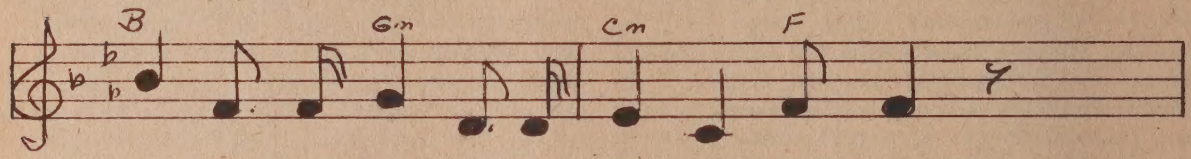

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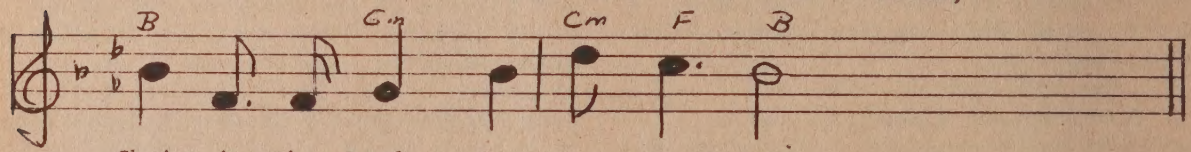

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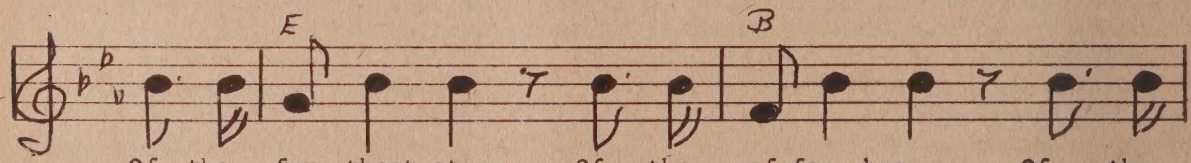

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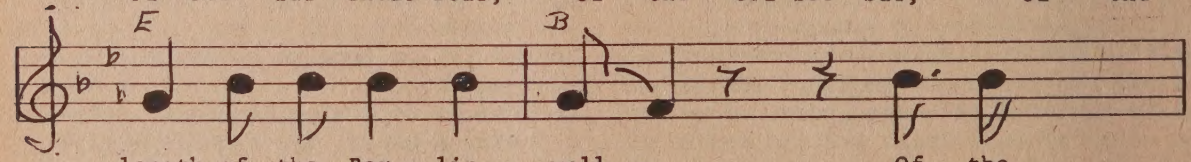

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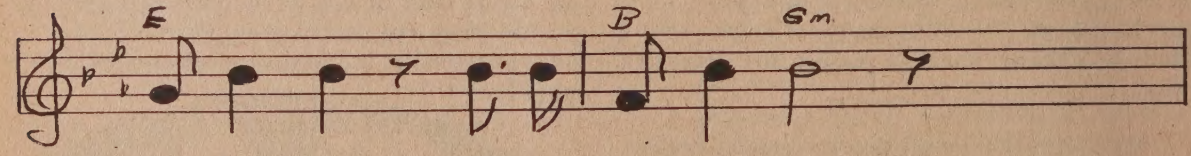

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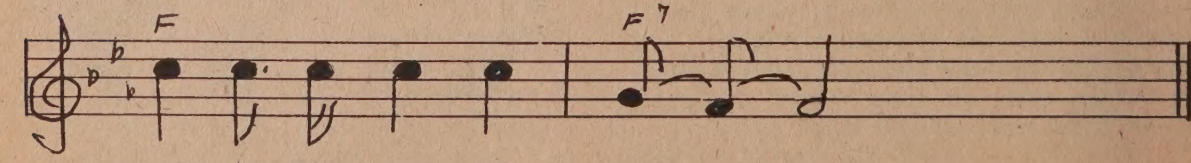


CHRIST IS THE LORD OF ALL! - -

Christ is the Lord of the Smallest Atom

2. Christ is the Lord of the human heartbeat,
Christ is the Lord of every breath,
Christ is the Lord of man's existence,
Christ is the Lord of life and death:

In the city store, By the surfing shore
On the field with the bat and ball
Where the people flee, of the refugee,
CHRIST IS THE LORD OF ALL!

3. Christ is the Lord of our thoughts and feelings,
Christ is the Lord of all we plan,
Christ is the Lord of man's decisions,
Christ is the Lord of total man:

In the local street, Where the neighbors meet,
In the church of the nearby hall
In the factory, In the family,
CHRIST IS THE LORD OF ALL!

4. Christ is the Lord of our love and courtship,
Christ is the Lord of man and wife,
Christ is the Lord of the things we care for,
Christ is the Lord of ALL OUR LIFE! (End)

Source Unknown

This great song for congregational worship and celebration (try it out at your association and conference annual meeting!) will undoubtedly appear in future U.S. hymnals. It appears in Everybody, I Love You, a song book published by New Day Publishers in Manila for the Christian Literature Society of the Philippines, Inc., P.O. Box 718, Manila, D-406.

EMERGENCE OF BANGLADESH

Following the surrender of the Pakistani forces in Dacca, it is useful to ponder on the significance of what has happened. Conscious of the ministry of this Board to the needs of the Indian and Pakistani people throughout the past 160 years, we have been in round-the-clock cooperation since last March with national and world-wide ecumenical organizations, maintaining continuous contact with United Nations and United States Government officials, as the struggle deepened, broke into open war, and has now subsided.

The key to the return of peace is to create the basis for stable, peaceful conditions in the area of East Pakistan so that the 10 million refugees now in India can return and rebuild their lives. It was the plea of the Government of India from March 25th on that the Government of Pakistan make political concessions that would be acceptable to the East. Eight months passed between March 25th and the outbreak of hostilities; eight months during which political accommodation could have been reached. If this had been achieved, the conflict could have been avoided.

During the eight month period, the U.S. Government could have had a major role in achieving that peace, but it has failed because it never once has officially recognized the key questions set forth above. It rightly criticized India for resorting to military action to redress its grievances. But, despite a declaration of "absolute neutrality," it virtually shoved India into the sphere of influence of the Soviet Union by following a policy clearly biased in favor of the Government of Pakistan.

a) It maintained a silence while Pakistan troops brutally suppressed the victors of a free election in East Pakistan.

b) It gave material support (which had little military but great moral significance) to this unconscionable repression by continuing to ship small amounts of military supplies long after the violence began last March.

c) It failed to press for a genuine political solution. It did not include as an essential part of any settlement that the Government of Pakistan reach an accommodation with the imprisoned Sheik Mujibur Rahman and the other elected representatives who command the confidence of the overwhelming majority of the Pakistan Bengalis.

d) It actually charged India with "major responsibility" for the resulting conflict, totally ignoring the "aggression" upon India by 10 million refugees, forced into India by the ruthless crackdown of the Pakistan troops. According to a recent World Bank report, India's economic development has been seriously stunted by the $90 million per month cost to keep these refugees alive. (Less than half has been underwritten by other nations, including the U.S.). That cost, which would have reached $830 million by the end of the fiscal year in March 1972, exceeds all of India's 1971-72 foreign aid for development. Thus the situation seriously threatened the political and economic stability of the nation. Yet, despite this burden the Indian Government showed remarkable restraint. It is understandable that the pressures became so great that she finally resorted to force. The U.S. Government has rightly condemned India for use of force; but then to ignore the causes for this action (and indeed to have aggravated the conditions that led to it) and then further charge her with "major responsibility" for the resulting conflict, can only result in disaster to American prestige and respect throughout the democratic world.

The U.S. Government followed this non-neutral, pro-Pakistan policy for the stated reason of trying to strengthen quiet efforts to promote a political settlement in the East. The Administration has pointed to the following achievements:

a) It had persuaded the Pakistan Government to permit the United Nations to enter East Pakistan for purposes of refugee relief.

Our comment: A fruitless effort without first achieving a political settlement. Without such a settlement, the U.N. has been unable to be effective.

b) It had persuaded the Pakistan Government to invite all refugees now in India to return home.

Our comment: A meaningless invitation until stable, peaceful political conditions are restored in the East.

c) It had persuaded the Pakistan Government to grant certain autonomy to the people of the East and a return to parliamentary government.

Our comment: Again, a meaningless achievement. In December Yahya Khan rejected a proposal that "the elected representatives in East Pakistan arrange for the peaceful formation of a government" in which many of those representing the East would be men who actually failed to be elected in December, 1970. One of those selected was to be one of the two elected (out of 169) who were not members of the Awami League.

In its participation in recent United Nations Security Council meetings, the United States Government has ignored the key questions. If the U.S. resolutions had included a clear provision for political settlement, probably India and Russia would have agreed.

By failing to take the leadership that it might have taken (see preceding paragraph) the U.S. Government has now alienated the world's second largest nation, which happens also to be the staunchest of all developing countries in its adherence to our own deepest political values. Further, it has destroyed every possible U.S. influence among the people of Bangladesh which will be politically unstable, at least for the present, and vulnerable to foreign pressures.

By following its present policy, the U.S. Government may well have forced India to give a quid pro quo to the Soviet Union for its support, namely opening up Indian Ocean ports to the Russian navy. According to reports, the U.S. Government is now "irked" by the firm Soviet backing of India. The press reports U.S. Government dismay that the U.S.S.R., supporting

India, has forsaken possible improvements in relations with the United States, and even further that the President was considering the cancellation of his visit to Moscow unless the U.S.S.R. ceased to back India. All this could have been avoided if we had not aligned ourselves, almost willfully, on "the wrong side of about as big and simple a moral issue as the world has seen lately." (Dean John P. Lewis, Woodrow Wilson School of Public and International Affairs, Princeton, New Jersey).

The establishment of an independent Bangladesh has now taken place. The international community could not stop the struggle of the people of East Bengal to free themselves from a harshly oppressive government. The regrettable intervention of Bengali-India military forces served perhaps to accelerate the freedom struggle but not to cause it. In fact, the failure of the U.S. Government to take a strong position for the protection of the inalienable rights and liberties of a people gasping for life may have contributed to the tragedy far more than the actual hostilities in December.

Telfer Mook

BANGLADESH RELIEF

Among the 37 tons of supplies on board the first charter plane sent jointly by Church World Service and Catholic Relief Services from JFK airport to Dacca on January 20, 1972, the UCBWM Service Division had furnished $10,000 worth of blankets and medicines, reports B. Kenneth Anthony, general secretary. By February 4, seven million refugees had returned to Bangladesh from India, to find homes and communities destroyed. More than 20 million other Bengalis who had remained within the country were homeless and destitute. The new government, with no resources, faced a shortage of food and a complete breakdown in communications but is acting with vigor.

A World Council of Churches team visited Dacca as soon as possible after the liberation. On the basis of cordial conversations with government and church leaders, the Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) has been organized to channel funds and supplies from world churches. A first goal of five million dollars, beyond last year's refugee askings, has been set. The first supplies have already arrived from Europe and America.

The immediate task of BERRS, says James MacCracken, director of Church World Service, is to reach suffering persons with protein and supplemental foods, medical supplies and services, and to assist in providing elementary shelter. Staff is already functioning within Bangladesh. Harris R. Amit, a Ceylonese native, now teaching international development in Canada, has been named director.

Mr. Anthony reports that in the ten months since the outbreak of the civil war in East Pakistan in March, 1971, the Service Division has transmitted more than $175,000 toward alleviating the "worst human disaster since World War II."

TABLE TALK

After recipes from Ghana, India, and Japan, we feature one from Turkey, shared by Drs. Richard and Virginia Updegraff:

Yogurt Soup

3/4 cups flour
1 tsp. salt
2 2/3 cups yogurt
2 quarts beef or mutton stock
6 Tbs. butter
1 Tbs. dried mint leaves (optional)

Cheaper stock may be obtained by boiling meat and bones with onions, parsley, carrots and leeks. Place the yogurt and salt in a bowl. Add stock slowly, stirring with a fork to form a smooth mixture. Place butter and flour in a saucepan, stirring while beating to form a smooth paste. Gradually add the combination of stock and yogurt to the butte and flour paste, stirring constantly unti the mixture boils. Serve in soup bowls and sprinkle the top with crushed mint leaves if desired.

Enjoy the earth gently
Enjoy the earth gently
For if the earth is spoiled
It cannot be repaired
Enjoy the earth gently.

Yoruba poem

CHURCH INVESTMENTS AND WAR INDUSTRIES

On January 5 the New York Times carried a headline reading, "Report says ten churches abet 'immoral acts' of arms industry." It was a pre-publication news release of a report produced by the Corporate Information Center of the National Council of Churches. The UCBWM staff read the news article with interest and saw that among major church agencies the United Church of Christ was reported as the eighth largest investor in the twenty-nine corporations that are among the prime sixty defense contractors of the U.S. Government. The report states that the "United Church of Christ" has 5.4% of its total investment portfolio in major defense contracts and that the dollar value of these investments is $2,903,267.

It was at once apparent that this information is highly inaccurate. If $2,903,267 is 5.4% of the U.C.C. investment portfolio, the total portfolio must amount to $53,764,203. The UCC Committee on Financial Investments in its report dated October 26, 1970 listed the book value of U.C.C. national holdings in the amount of $203,363,422, roughly three times larger than the newspaper account. We do not know of an individual U.C.C. agency or a combination of agencies holding a portfolio valued at $53.7 million. The reported figures were widely quoted but seemed, in fact, to have come out of thin air.

The report gives no definition of the term "military stock holdings." It lumps together for the purposes of statistical indictment corporations alleged to have from 72.9% of their sales in "defense contracts" and those having apparently but 1.4%. The report does not address itself to the question of what kind of "military stock holdings" are immoral and on what basis.

The UCBWM has sent a note to the National Council of Churches protesting the release of the report without prior clearing and requesting that a public correction be made of all erroneous figures, interpretations and charges. We continue to be in discussion with the staff of the Corporate Information Center regarding this report and hope that closer cooperation will develop in the future.

The UCBWM does have investments in nine of the corporations mentioned in the report, but the dollar value of these investments is less than 3/4 of 1% of the total portfolio. We have long been using our investment portfolio as a source of income. During the past six years we have been learning ways of using it as an instrument of mission as well. We still have much to learn and welcome the increasing cooperation of denominations and agencies such as the Corporate Information Center.

Myles Walburn

Church Investments, Technological Warfare, and the Military-Industrial Complex is available from the Corporate Information Center, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027. The price is $2.00.

MISSION FIELD USA - I

In 1836 the Washington-Oregon area was a foreign mission field. Through the newly-formed American Board of Commissioners for Foreign Missions, the Congregational churches in the United States (which then consisted of 25 states) sent missionaries out to the Nez Perce Indians in an attempt to civilize and Christianize them.

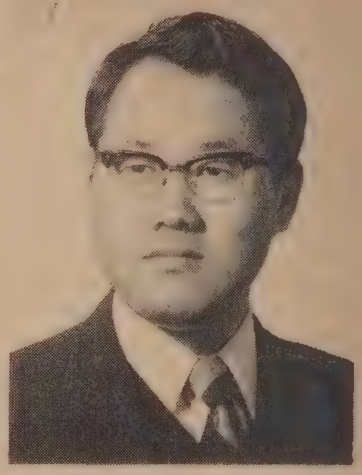
Today the Washington area has once again become a foreign mission field! During the past year a fraternal worker, and gifts of food and money, have been sent by the United Church of Christ in Japan to Washington residents suffering from poverty and hunger.

This new chapter in two-way mission actually began in 1969 when Boeing, a Seattle firm in the midst of an aerospace recession, started a two-year program of employee reduction from 102,000 to 29,000. This began a chain reaction, and for every Boeing employee laid off, two other workers lost their jobs. By November, 1970, the unemployment rate in Washington had risen to 12%, double the national average.

That November three church groups--the Church Council of Greater Seattle, the Fellowship of Christian Urban Service, and the Ecumenical Metropolitan Ministry--organized an emergency hunger program called "Neighbors in Need." Food and money were collected, more than 30 food banks were set up around the greater Seattle area, and a thousand volunteers were recruited from over 300 churches and synagogues to help disperse food. Within four months, 75,000 people were fed.

In April, 1971, however, the situation suddenly grew more desperate. State welfare allowances were cut and Neighbors in Need recipients doubled. Religious leaders sent to national religious agencies an SOS for financial aid, and pleaded with State and Federal governments for programs to ensure a long term solution.

The United Church of Christ in Japan responded to this SOS in June by sending a fraternal worker, Rev. Sadao Ozawa, pastor of the Tokyo Yamate Church, to assist Neighbors in Need. As Mr. Ozawa



was later to write, "To be honest, when I heard about the situation in the Seattle area, I could not believe it. Could it be true that thousands of people are suffering shortage of food in the United States? Not in Africa or Asia, but in the United States, the most affluent society in the world. Everybody would be suspicious. But it is true. It is different from natural disasters such as earthquakes or floods, yet, in this area, huge numbers of people are suffering hunger everyday."

Concern for these victims was also expressed by a group of young people in the Japanese Congregational Church in Seattle--children of persons who had suffered discrimination and imprisonment in U.S. concentration camps during World War II. They bought $75 worth of rice (an amount doubled by the rice wholesale dealer, Mr. Shosaku Suyama, one of their fellow church members) and on August 6, Hiroshima Day, a gift of 1000 pounds of rice was presented to the Neighbors in Need food banks.

Several months later Mr. Ozawa, on a return trip to Japan, picked up a half-ton plane load of canned goods collected by the Christian community and YMCA in Kobe, Seattle's sister city (one that had been bombed by Boeing B-17's and B-29's during World War II) and in December, delivered these to the Seattle area. At first the Customs Bureau in Seattle refused to allow the food to enter the U.S., but finally relented.

The Kobe Christians had also wanted to send rice, but since Japanese laws prevented the direct export of this to the United States, they collected money instead. A five-ton order of rice was then bought from Japanese-American wholesalers in California, and distributed by Mr. Ozawa in Yakima, Spokane, Tacoma, Olympia, and elsewhere around the state.

Word of this gift from Kobe soon spread around the U.S., and caused Washington Senator Warren G. Magnuson to make an angry speech in the Senate concerning the U.S. government's ignoring of the hunger situation. "I have served in the United States Senate for over 25 years," he said, "and in all that time I have never felt disgraced by my government. But today I stand on the floor of the greatest deliberative body in the world in total humiliation....In one simple, humanitarian gesture, Japan has made a mockery of our pious claims of being a nation dedicated to serving the cause of human dignity and the concern for the well-being of our citizens."

In response Mr. Ozawa said, "We had never aimed to humiliate the U.S. or make a mockery. It was a very, very symbolic amount and not worthy to be called foreign aid or commodities. We have a greater and more urgent request for food supply from East Pakistani refugees, for which the NCC of Japan put the first preference on the national level. Our intention was very simple. It was to show our Christian concern in the One Lord."

Senator Magnuson's speech, however, together with the Kobe gift, had an immediate effect upon the Agricultural Department--which reversed its long-time stand of prohibiting the distribution of surplus food in areas where food-stamps are being used.

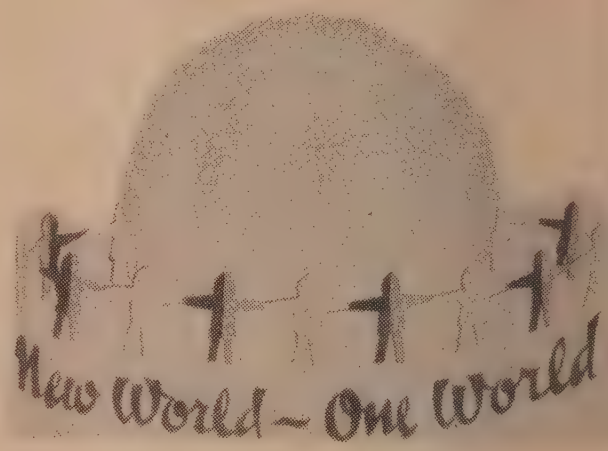
This new access to surplus food is a great boon to the 23% who are eligible for food stamps but have no money to buy--but it still will not solve Seattle's hunger problem. For one reason, surplus food supplies only 80% of a person's calorie requirements (the Department of Agriculture is forbidden to buy sugar). But more basically, the problem is not one of collecting and distributing food, but of creating new jobs and lowering the rate of unemployment. New business and industry will need to be developed, and new socio-economic structures and policies will need to be formed.

Meanwhile Neighbors in Need, which has now fed an estimated 400,000 persons, continues--an exciting demonstration of ecumenical concern and cooperation. Currently 11,000 to 20,000 persons a week are being served by the food banks.

In the past half year, Mr. Ozawa has been a guest speaker at many churches in the Seattle area sharing the story of reconciliation at work both in his own life and in the church:

"Twenty years ago, I had the privilege of being one of the first students of the International Christian University in Japan, which was dedicated as a reflection of the Pacific War. On the inauguration, President Yuasa told us that there would be no foreigner on campus. He said, 'We have Japanese, Chinese, American, Indian, Korean and some other. But we are all brothers and sisters. No one is a foreigner. The term foreigner has some sense of estrangement and alienation so that we would not use the word for non-Japanese people here on campus.' I was so moved by that saying. Two years later, I had a conversion and was baptized. Five years after I found my calling to be a minister.

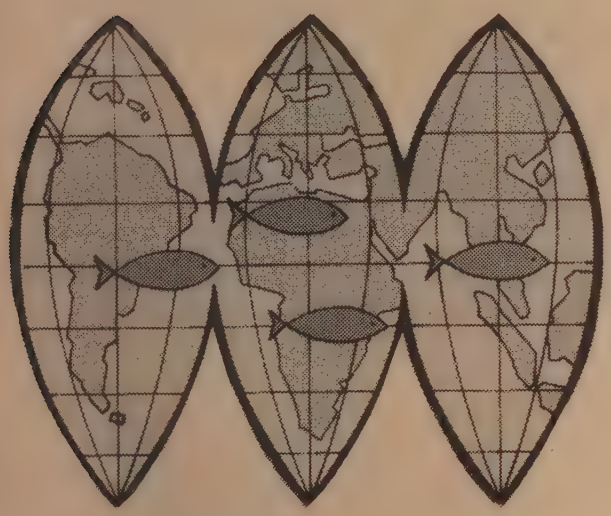
"With joy and hope in Christ, I have been engaged in the Christian peace movement in the past fifteen years in Japan: anti-nuclear weapon movement, A-bomb victim relief activities, Preservation of Peace Constitution, anti-rearmament, anti-Japan-U.S. Security Treaty, anti-Vietnam war, reversion of Okinawa, etc. ...



"Now I am here in the U.S. and find the same mission of reconciliation in the work of Neighbors in Need. The food bank program is not peace action superficially, but is deeply related to peace. Those hungry people are victims of social gaps caused by a war economy.

"I knew and experienced what it means to be hungry in the extreme post-war shortage 25 years ago. We Japanese received enormous amounts of relief commodities from the U.S.A. We were so amazed to be given food, clothes and even medicine from the previous enemy. How much inspiration and encouragement these relief gifts provided us! They changed not only our image of Americans but also our world view, in a sense. It was a revolutionary change made by redemptive action as such. They destroyed our enmity and created good-will; liberated us from militarism and made us a peace-loving nation. These are the reasons for my coming and participation in Neighbors in Need. I confess that I have received four years of scholarship

in Tokyo Union Theological Seminary from an American lady whom I had never seen until last year. What I am looking for in the work of Neighbors in Need is simply a response to what I was given throughout these experiences and further involvement in the Christian witness of redemptive love for reconciliation in Christ."



"Development is a process undertaken in Christian love to help a brother achieve that measure of dignity, well-being, and hope, to which he aspires for himself, his family and his community."

Church World Service

MISSION FIELD USA - II

The Council of Churches in Indonesia, concerned to take a more responsible part in "mission on six continents," has nominated a regional church leader for service in Europe and one for missionary service to the USA. The latter is the Rev. A. Ginting-Suka, top executive of the Karo Batak Church of northern Sumatra, a church which has grown from a 1966 membership of 35,000 to 100,000 in 1972.

Although churches in the USA have received missionaries from overseas before, they have not previously tried joint support and an interdenominational assignment. The Indonesia Joint Action Group of the NCC Division of Overseas Ministries and the interdenominational Joint Strategy and Action Committee (JSAC) are uniting overseas and USA interests in an attempt to use the Ginting-Suka family in a bridge-building ministry in one of the minority-majority tension areas here.

Current plans call for a June arrival, summer orientation, and at least a two-year assignment beginning in September. Trained at the STT (higher seminary) in Djakarta, with a year of graduate study at Yale Divinity School, Mr. Ginting-Suka comes with experience which includes 7 years in a Sumatra pastorate, 6 years as executive of the Karo Batak Church, and participation in such ecumenical experiences as the Bangkok Assembly of the EACC in 1968, the 1970 Asian consultation on "Judgment and Hope," and the 1970 Nairobi Assembly of the World Alliance of Reformed Churches.

MISSION FIELD USA - III

On July 1, 1972, the Rev. Cirilo Rigos, currently General Secretary of the United Church of Christ in the Philippines, will join the staff of the UCBWM as consultant in mission for one year. In this position Mr. Rigos will counsel with staff and committees, not only of the UCBWM, but at all levels of the life of the United Church of Christ. He will also be available to interpret the life and mission of the worldwide church from his perspective as a church leader in the Philippines. In his work with the churches, conferences, and national bodies of the United Church of Christ, Mr. Rigos will use his considerable talents as preacher and teacher, and as spokesman for a church in one of the developing nations, to be in reality a missionary to America.

The initiative to bring Mr. Rigos to the United States grows out of the conviction of the UCBWM and church leaders from many denominations that the mission of the church is a worldwide mission. Christians in all lands need the skills and Christian insights of persons from other lands and cultures in order to understand the fullness of the Christian gospel and to fulfill the Christian mission. For too long American Christians have assumed that only Christians from the West could be sent as missionaries to other lands. Now we affirm the need for all of us to participate together in discovering the meaning and carrying out the tasks of God's global mission. Mr. Rigos can help us here in the United States to work at that task.

Since 1968, the Rev. Cirilo A. Rigos has been General Secretary of the United Church of Christ in the Philippines, a post he will leave in June. This is the highest executive office of the church which was formed in 1948 as a union of Congregational, Evangelical United Brethren, Disciples, and Presbyterian churches in the Philippines. He has served as pastor of Cosmopolitan Church in Manila since 1955, and during his term as General Secretary has continued as its preaching pastor. He received his Bachelor of Theology degree summa cum laude from Union Theological Seminary in the Philippines and his Bachelor of Divinity degree from Union Theological Seminary in New York City. His undergraduate training was at Philippine Christian College in Manila. Mr. Rigos is active in community affairs in Manila as well as in the life of his own denomination and of the National Council of Churches in the Philippines. He is currently serving on a committee of CICARWS of the World Council of Churches. His considerable preaching ability is evidenced in his book of sermons Rebuilding Our Broken Faith, published in 1964.

The UCBWM is delighted to be able to welcome Mr. Rigos and to commend him to conferences, churches, seminaries, and ecumenical bodies across the country. The Pacific office is coordinating the planning for Mr. Rigos' work in the coming year.

> The Americans of all ages, all conditions and all dispositions constantly form associations. They have not only commercial and manufacturing companies in which all take part but associations of a thousand other kinds, religious, moral, serious, futile, restricted, enormous, or diminutive. The Americans make associations to give entertainments, to found establishments for education, to send missionaries to the antipodes. Wherever at the head of some new undertaking you see the government of France or a man of rank in England, in the United States you will be sure to find an association.
>
> Alexis De Tocqueville
> 1805-1859

WRESTLINGS

The Eighth General Synod of the UCC adopted the following goal for this biennium: "To have the UCC recognize that our response to the issue of universal human liberation is founded in the prophetic traditions of the Old Testament and the life and mission of Jesus Christ in the New Testament. This response is embodied in our actions as members of the community of faith in working toward 'Whole Earth--Whole People.'"

Under a second goal the following objective was voted: "To wrestle with the Biblical affirmation about the meaning of life." In fulfillment of this goal and objective the Whole Earth Newsletter will be listing in each issue a series of suggested Bible readings related to the four priorities of the Synod. It is hoped that the Board for World Ministries community--missionaries, staff, Christians overseas--will study these texts as a group or individual discipline, and that those individuals or groups so moved will submit their "wrestlings" with the texts to Al Krass, UCBWM Consultant on Evangelism, for possible inclusion in a projected Bible study guide to be printed next year.

Bible Readings on the Faith Crisis
(for thirteen weeks)

1. The Crisis of Faith
   Psa. 14, 79, Mk. 9:14-29

2. The Call to Faith
   Gen. 12:1-9, Jn. 14:1-14, Mk. 1:14-15

3. The Challenge of Faith
   Exod. 2:23-4:18, Mk. 11:12-24, Heb. 11:1-12:2

4. The Comfort of Faith
   Psalms 42-43, Mk. 11:28-30, Rom. 5:1-5

5. The Community of Faith
   Acts 2:42-47, I Cor. 12, II Cor. 8-9

6. The Holy Spirit and Faith
   Gal. 3:26-4:11, Rom. 8:14-30

7. Faith in God as Creator
   Psalms 8, 139, Jn. 1:1-5

8. Faith in God as Defender
   Psalms 23, 27, II Tim. 2:1-13

9. Faith in God as Provider
   Psalm 127, Mt. 6:25-34, Mt. 7:7-11

10. Faith in God as Savior
    Psalm 107, Acts 16:25-34, Mk. 4:35-41

11. Faith in Christ
    Lk. 7:1-10, Jn. 3:16-20, 31-36, Heb. 1

12. The Communication of the Faith
    Mt. 28:16-20, Acts 1:6-8, Rom. 10:14-17

13. Growth in Faith
    Jas. 1:14-17, Rev. 3:1-5, II Tim. 3

CRISIS IN RHODESIA

Rhodesia continues to make headlines in the daily newspaper--headlines which tell of a crisis affecting all of the people associated with our church's mission in that country.

On November 25th the White Paper on "Proposals for a Settlement" between the United Kingdom and Rhodesia Governments, drawn up by Sir Alec Douglas Home and Ian Smith, was published. The proposals which were drawn up without African participation and consent, called for the continuation of the racially-biased 1969 Constitution with some modifications, a few more seats for blacks in Parliament in some distant future, and a promise of further economic expansion and development.

Since the proposals had to be accepted or rejected by the people of Rhodesia as a whole, a three-man Commission under Lord Pearce was sent to Rhodesia to canvass opinion. Meanwhile, the Christian Council of Rhodesia voted overwhelmingly to recommend the rejection of the Settlement, and the African National Council, under the chairmanship of Methodist Bishop Abel Muzorewa was organized to explain the Settlement proposals to the people and to advise them to reject the proposals.

To the great surprise of both English and Rhodesian whites, the response of the blacks (even the chiefs who are paid by the government and are ordinarily supportive of the white government) was overwhelmingly negative--both in mass meetings and in smaller interviews. Calling the proposals a sell-out, blacks said they preferred to be without food rather than pick up the few offered crumbs from the white man's table. When a group of blacks tried to meet the Pearce Commission in a white area, the police opened fire on them and killed many.

Although the White Paper had promised that "before and during the test of acceptability, normal political activity will be permitted," 250 members of the African National Council were imprisoned, and Garfield Todd, a former prime minister of Southern Rhodesia, and his daughter Judy, both of whom came out publicly against the proposals, were also imprisoned. In prison Judy went on a hunger strike and was subsequently force-fed by the prison authorities. Many Africans who have testified before the Pearce Commission have lost their jobs.

At this point, it is doubtful that the proposals will be accepted. The Africa National Council is calling for a Constitutional Conference comprising all interested parties. Here is the potential for a peaceful road to change. If that does not come about, mission field Rhodesia will see yet more blood spilled.

Comments on South Africa

Let me not attempt to comment here on a country of such glorious landscapes, such exceeding wealth of resources both natural and human, and such a tragic famine of imagination and of heart, such desperate pain and injustice for the many, such elegant yet barren plenty for the few. Where do we go when compassion is a crime?

Kenneth Cragg

BEHIND THE NEWS

1. Rhodesia: through our National Leadership Training Fund we have helped to provide leaders for the black majority.

2. South West Africa--Namibia: We work with the Ovambo in Angola. The United Congregational Church of Southern Africa works in South West Africa.

3. Chief Buthelezi is chairman of the Inanda Fund Raising Campaign. He has two daughters at Inanda.

Monday, January 24, 1972

The Monitor's view

Africa at a turning point

A political ferment is at work among the subjugated black peoples of Rhodesia and South Africa which is potentially of great significance for the future of the southern part of the African continent.

The new mood marks a break with the passivity and inertia of the middle and late '60's, an inertia brought about by rigorous repression and by the banning of the black African political parties and the arrest of their leaders.

Three events in recent weeks have shown not only how close the ferment is to the surface but that it will bubble over at the slightest stirring of the pot:

1. ● The wave of violent protests by black Africans against the Rhodesian settlement terms negotiated by Britain and the white minority regime in Salisbury.

2. ● The unprecedented strike of 13,000 members of the Ovambo tribe in South-West Africa, a former German colony still ruled by South Africa in defiance of United Nations resolutions. The strike has forced the South African Government to modify the detested contract-labor system of employing African workers.

3. ● The independent stand of Chief Buthelezi, the astute and intelligent leader of the Zulu tribe in South Africa. The Zulus are one of the African peoples promised their own homeland under the South African program of separate development of the white and black races, and the tribe's territorial authority is discussing a draft constitution for the homeland's future legislative assembly. Chief Buthelezi has refused to write into the draft an oath of allegiance to the South African Government.

In all three situations the spark that has ignited the acts of defiance is different. In Rhodesia the protests, which spread like a bush fire last week, were against a settlement that puts off the prospect of African majority rule to some indefinite date in the remote future. If the British commission now testing the acceptability of the settlement decides that a majority of the Rhodesian people are opposed to it, what happens next? Rhodesian Prime Minister Ian Smith has blandly said that the present racist constitution he introduced in 1969 would then continue in force indefinitely. But how long would he be able to keep the stopper on the African nationalism which showed its strength in the manner in which it flared up in the past week?

In South-West Africa the Ovambos made their protest because they came to see that white racism was hurting their lives individually and personally through the invidious and serf-like contract labor system. In this case a parallel could be drawn with the bus boycott started by Mrs. Rosa Parks in Montgomery in 1955, which sparked Dr. Martin Luther King's civil rights movement.

In South Africa itself the irony for the government is that the very system by which it intended to ensure separation of the races is stirring political aspirations and a new sense of black power among the African peoples being herded into Bantustans or tribal homelands.

The era of decolonization in Africa south of the Sahara began with Britain's granting of independence to Ghana in 1957. It gathered momentum with former British Prime Minister Harold Macmillan's famous "wind of change" speech in 1960. These dates are landmarks in the history of the emergence of the African peoples from subjugation. 1972 may well mark another such turning point.

THE CHRISTIAN SCIENCE MONITOR

REVIEWS

Mission Is A double filmstrip with record. Service Center, 7820 Reading Road, Cincinnati, Ohio 45237, $15.00 (sale).

This excellent new audio-visual, using two 96-frame filmstrips shown simultaneously and a narrated soundtrack accompanied by music, is designed to be an experience in sight and sound that will communicate the essence of mission as it is lived by Christians. It explores both traditional and contemporary forms of mission, and helps Christians understand the variety, and yet the essential unity, of mission. The foundation of mission is still to be found in Jesus Christ, and the essential aims of mission are what they have always been. Nevertheless, missionaries and their styles of mission are changing. The visuals include a wide variety of photographs from around the world--photos of missionaries involved in change and in changing lives.

There's a frame at the end that indicates the filmstrip was produced by the Methodist Board of Missions, but it was created for ecumenical use, and fits the UCC to a T. It ought to be in every conference library!

The American Corporation in South Africa: An Analysis--A Foundation for Action by Timothy Smith. Council for Christian Social Action, 815 Second Ave., New York, N.Y. 10017. 65 pp. 50¢. Bulk copies available.

Recently reprinted by CCSA this report is based on a first-hand study of over 200 corporations in South Africa. The report analyzes the overall role of U.S. companies in the Republic of South Africa and provides fascinating insights into the actions of individual U.S. firms investing in the land of apartheid.

Automated Air War. Slideset with script. NARMIC, 160 N. 15th St., Philadelphia, Pa. 19102. $50.00 plus $5.00 shipping and handling costs.

An excellent peace education tool of 140 slides put out by NARMIC (National Action/Research on the Military Industrial Complex), a project of the American Friends Service Committee.

With the present bombing, the heaviest since 1970, and the replacing of ground troops by an automated war, it is obvious that the war is not winding down. The slide set explains how this automated war works, how U.S. companies have displayed their technological innovations for automated warfare in advertisements, and how the victims of war have suffered. The war by remote control--the electronic sensors, the unmanned airplanes, the TV-guided bombs, the computers, and the anti-personnel bombs--is revealed. Eyewitness photos, and drawings by refugees, tell the story of the destruction and of a "stable" war with no end in sight. A timely tool for groups of churches and conferences to use in arousing the consciousness of church and community members.

When two elephants fight
It is the grass that suffers.

West African proverb

A SONG IN THE HEART

It was a hot and humid Sunday afternoon in Bombay. We were at our first worship service in the Marathi speaking congregation. Even after nine years in India, we felt like foreigners again. The language was different. We were the "new" missionaries. The people were different. The style of service was different.

But then they began to sing. And did they sing! The distracting noises of the busy thoroughfare, and the holiday shouts and laughter from the adjoining park, all seemed gathered up into that one joyful noise. Suddenly we were at home.

If they had sung Marathi lyrics to the tune of the Doxology, we might have felt "at home," but at home far away. This was different. We felt at home, right there, with the people of God.

What created this striking experience? Having located the hymn by its number, I was able to make out the author's name from the common script. I read "Na.Wa. Tilak." There was the answer.

Narayan Waman Tilak was a brilliant poet and student of Sanskrit scripture. He came from a high caste family. At an early age, he set about the task of formulating a new reformed Hindu religion. In the process, he discovered the Gospel. As mission historian Moulton put it, "he who had decided to found a new religion had himself been found."

Tilak dedicated himself to the Indian expression of the Christian faith and experience. He composed hundreds of songs in the style, idiom and context of his land and culture.

The Marathi hymnal is full of his compositions. His wife, as biographer, wrote: "He was a true poet, a lover of words and music....who wanted his songs and hymns to be on the lips of his people in their own language, and his thoughts and teachings in their hearts... He was the first to bring the genius of a Marathi poet into the service of Christ."

If souls are to speak, they need a medium. Narayan Tilak gave the Marathi Christians the medium which reached into the depths of their being.

When Christian souls speak and meet, they are at home one with the other.

Eric A. Gass

A man with one arm
Cannot lift up a large stone.

Chokosi proverb

CHINA IMPRESSIONS

Someone has asked me what was the strongest feeling I came away with from our China trip. It is different to think about China now after having spent a full month with the people. I can no longer think of abstract masses of people.

Certainly another strong impression which presents a challenge is the very different life style we see in China. It is challenging to see the way the society has been renewed--the emphasis on service to others over personal reward and profit, without taking credit for what you do, and the lack of conspicuous consumption.

Rhea Whitehead
UCBWM missionary who visited China in 1971.

NEW DIRECTIONS IN PERSONNEL POLICY

The Board of Directors, at their January meeting, took an exciting step for the creative involvement of persons in mission. Guidelines aimed at enabling committed Christians to witness to their faith, through word and/or action, were presented and adopted. The implications and specifics of this program have yet to be developed, but we do want to share with you the challenging directions being explored.

A. Present Situation

As we try to hear what the Spirit is saying to us about the shape of mission in the 1970's we are impressed by these facts:

1) Mission income is lower than before and costs of sending and maintaining Americans overseas are rising dramatically.

2) Significantly fewer persons of high professional, personal and spiritual qualifications are available for career commitment to overseas mission service. One reason is the pervasive trend against any kind of settled lifetime vocational expectation.

3) Christian partners overseas signal more and more clearly that the usefulness to them of the American missionary, although great in selected situations, is generally declining.

4) American Christians have on the whole greater world interest, knowledge and involvement than ever before. Many desire an overseas component in their education and their development. They are living and working overseas in unprecedented numbers.

B. Implications

What we hear these facts signal is:

**This Board might well consider a basic shift from its personnel practice of the recent past.

**We have concentrated on identifying and recruiting American professionals to fill job openings on invitation of overseas churches or institutions.

**Should we direct our concerns towards enabling Christians of all sorts and countries to fulfill that international ministry to which they feel called by God?

To insure Christian witness, such a policy would necessitate making clear:

1) That we recognize a thousand facets to God's working in his world and are prepared to facilitate to the limit of our resources and ingenuity the matching of diverse Christian talents and interests in worthwhile tasks around the world.

2) That active sponsorship by this Board involves a "missionary calling" defined as desire-plus-ability to communicate Christian faith effectively through word and action.

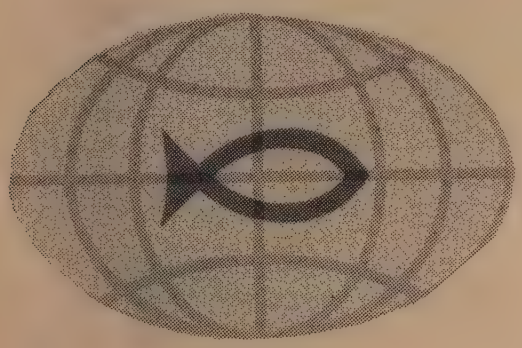
C. Proposal

In the light of the foregoing we wish to explore with fellow-Christians of the partner churches overseas, ecumenical organizations and the UCC/USA, the desirability of a Board Personnel operation which would include the following elements:

1) The fostering of effective realistic interpretation of mission today in its broad dimensions, with indication of the many possible ways of personal participation in it, "secular" or church-related.

2) A careful educational indication of the emerging enabling style of Board personnel operation.

3) The development of principles for screening volunteers and for correspondence. Screening and correspondence should test from the start the kind and quality of desire to communicate Christian faith and the accompanying competence in word and/or work.



4) The development of flexible methods for financing such international ministries including self-support, subsistance support, full Board support, supplementary support, non-church support, etc.

5) Set up office staff and process to handle creatively the correspondence which will develop.

6) Set up an effective "placement" facility with a very wide range of contacts, church and secular (possibly an ecumenical facility). The placement service would work imaginatively to suggest or arrange suitable outlets for the kinds of desire and competence indicated: whether wholly secular, ecclesiastical or anywhere in between.

7) Arrange effective tie-in with World Council of Churches' 6-continent personnel exchange processes. This might well include the enabling of non-Americans to serve in non-USA countries as well as in the USA. Placement in the USA of non-Americans would be facilitated by homeland structures. This might be closely linked with the "placement facility" in (6) above.

8) Integrate with all the above a necessary facility for the remaining recruitment-for-job-slots which is required by some institutional and ecumenical involvements--e.g., for this Board, the Turkey schools, etc. Also provide with special care for the rare but precious "career missionary" types who emerge.

9) Arrange flexible orientation processes for the equipping of the wide range of persons coming and going in a great variety of church-supported and tent-making ministries, including orientation to local church involvement.

10) Develop ways to facilitate re-entry and to make maximum use of interpretation potential.

D. Examples

By way of illustration the following varieties of personal service might be noted, not as a complete catalogue but as indicative of possibilities:

1) Volunteer service by medical and technical specialists and others for periods varying from a few weeks to a year; self-supported; Board helps with arrangements, housing, etc.

2) Ministers on sabbatical leave--studying, observing, evaluating, assisting where possible.

3) Laymen working overseas for U.S. business, in education, etc.

4) Laymen working in international service organizations.

5) Study year abroad in the Third World by college, seminary, graduate students.

6) Career missionary who spends his life in a series of assignments with the Board and ecumenical organizations, at home base and overseas.

7) Extended term missionary who devotes 10 years early in career, or late in career, to mission service--often technical aid in medicine, education, etc.

8) Third World Christians serving in a variety of missions to America, in conferences, parishes, national agencies, on campuses, etc.--for periods of 1 to 5 years.

9) Third World Christians serving in Third World countries other than their own.

10) Short-term (2-5 years) service by technicians working in mission, church, or secular institutions to provide needed personnel for ongoing program or specialized expertise for particular tasks.

In January, the New York staff spent several days in an intensive review of UCBWM program goals and criteria in preparation for the hard task of applying 1973 budget reductions to worldwide program involvements.

E. Next Steps

In order to develop and explore the emerging style of personnel operations, next steps would include:

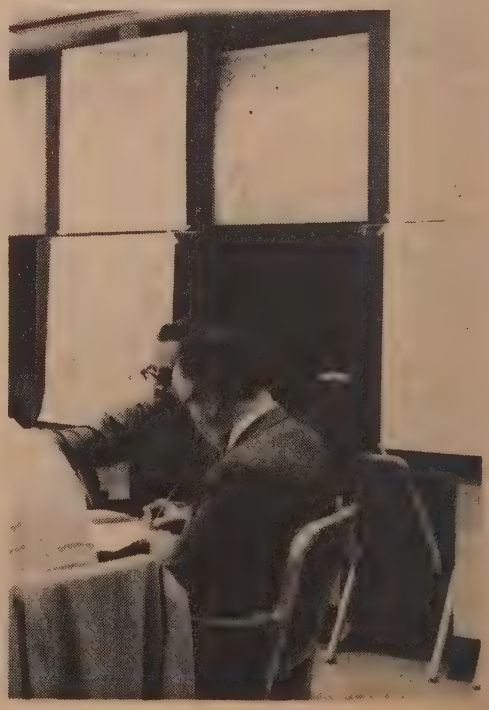
1) Regional Secretaries developing plans for and initiating explorations with partner churches overseas and partner boards in the USA.

2) Examination of similar programs to learn more of problems and possibilities.

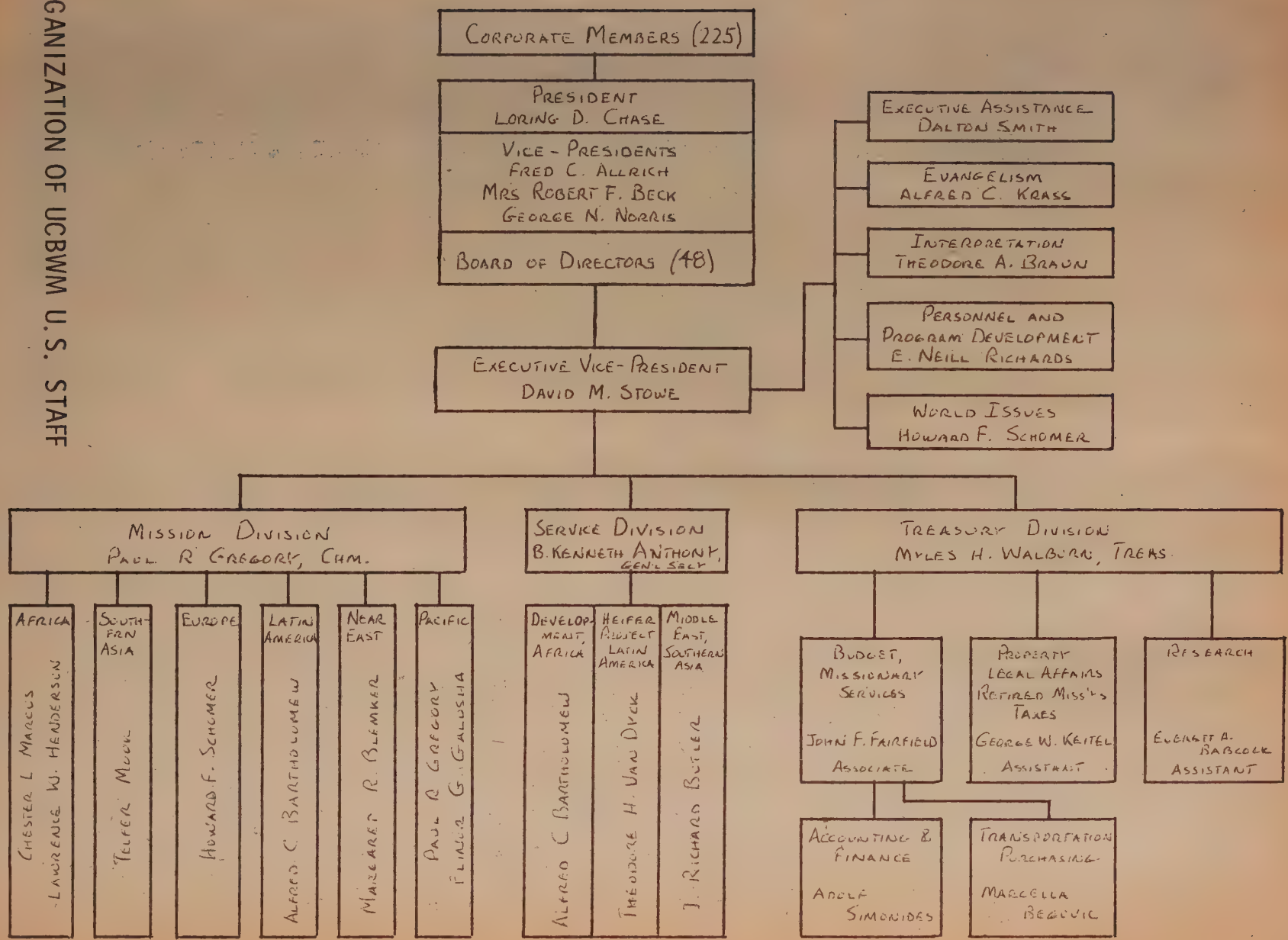
3) Continuing explorations with other USA mission boards, the World Council of Churches and other appropriate persons and organizations.

4) Developing plans for revised Overseas Personnel Recruitment Office (OPRO) and Missionary Orientation Center (MOC) which could facilitate such a proposal.

5) In light of these explorations, implementation of and experimentation with those elements of the proposal which appear desirable.



ORGANIZATION OF UCBWM U.S. STAFF



TENT-MAKING MINISTRIES

Churches and missions have for many years been dominated by the conception of the minister and missionary as paid professionals--persons with special academic and cultural qualifications validated by their authorizing ecclesiastical agencies. This has had the effect of maintaining certain clerical and intellectual standards, but has in some respects inhibited the thrust of mission. New converts have seldom been recognized at once as ministers to their own people, let alone expected to take up a ministry. New congregations have too infrequently become the base for new missionary advance. As a result, the missionary effort of "younger" churches has continued to depend in large measure on the provision of increased resources from the original sending churches.

The pattern in New Testament times, however, was quite different. Paul and his colleagues entrusted to their first converts the responsibility for nurturing the congregations, and for ministering to them in word and sacrament. The new churches did not have to wait for a generation or more to train up ministers according to a pattern imported from the Church in Judea. They could become missionary churches from the beginning.

Perhaps this ancient model of tent-making ministry in which the ministerial and missional functions were voluntary ones, carried on by self-supporting Christians (such as both Paul and his converts) is the key to the current situation of mission. The church in every country is in a period of reduced income. The Evangelical Presbyterian Church of Ghana, for instance, which spends most of its budget on the salaries of pastors and evangelists and on the training of church workers, has used up its resources and is in deficit spending. All major mission boards are also in an extended period of belt-tightening and re-evaluation of priorities.

On the other side of the coin, the churches that are growing fastest today are those which provide for all the members an opportunity to participate directly in the ministry of the church--in worship, testimony, and service.

In his keynote address to the UCBWM Annual Meeting in New Britain, Connecticut last November, Dr. David M. Stowe spoke about the challenge of tent-making ministries:

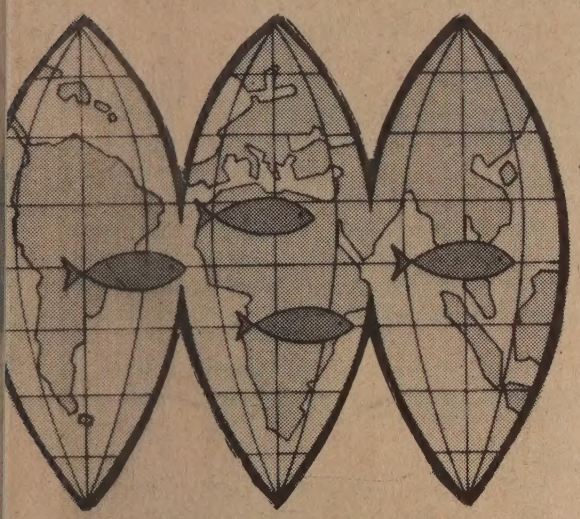
"We may be able to combine a larger enabling of missionary callings with the fact of poverty by shifting away from conventional fully-supported family placements into other styles of ministry. At the moment the only positions for which we can actually recruit are for fully qualified secondary level teachers of English, math and science for Turkey schools. But we could break out of this kind of restriction in the degree to which we could foster what are called tent making ministries.

"Conversations began this year with a few outstanding missionaries interested in maintaining formal relationships with this Board but, through employment by secular agencies, securing much or all of their own support, as did St. Paul the tent-maker. I believe we ought to press this strategy with a significant number of our present missionaries and also look at future recruiting and placement with a view to identifying persons who could manage such self-supporting ministries.

"A South American church leader told me recently that in their economy most professionals have to hold two or more jobs in order to support themselves. He sees no reason why the missionary would be different. So the mission board will pay a missionary approximately what national pastors receive, and he

will find employment (perhaps joined by his wife) sufficient to increase income to an adequate level. I have commended this program to our Committee on Allowances and Salaries Overseas for careful study.

"The most massive example of tent-making ministry would be that performed by the hundreds of thousands of American laymen living and working overseas. These persons should all, in one way or another, be carrying on a valid Christian mission where they are. We have discovered that schemes to orient and motivate laymen before they go overseas are not effective.



But orientation, motivation for mission, continuing counseling and stimulation once they are overseas can be highly effective. Central to all these efforts are strong, well-led English language churches overseas. For these the UCC should be providing a major share of imaginative, mission-minded pastors. This is an area in which additional investment of time and energy will, I believe, produce significant mission advance with minimal cost."

AZORES AGREEMENT

At its January meeting the UCBWM Board of Directors concurred with a Council for Christian Social Action resolution on the Azores pact between the U.S. and Portugal, condemning it as "intervention by the U.S. in a colonial war in Africa," and "a devastating blow to the self-determination of the people of Angola, Mozambique, and Guinea-Bissau."

The resolution read in part:

"The new executive agreement between the U.S. and Portugal for the continued use of the military base in the Azores and the promise of $436.5 million plus economic aid is an intervention by the United States in a colonial war in Africa directly contrary to the principles and policy of the Eighth General Synod. The agreement will strengthen Portugal's faltering economy, burdened by a $400 million trade deficit, drained by supporting 150,000 troops in Africa and a defense budget of nearly 50% of its total budget. It will dampen mounting opposition in Portugal to continued participation in colonial wars. The Portuguese liberation movements have denounced U.S. intervention. Signed at a time of diminishing foreign assistance, it is all out of proportion to previous commitments to Portugal, Europe or Africa. It offers nearly four times as much aid to Portugal in two years as was given between the 24 years of 1946-1970. We conclude that this aid is not economic in effect but highly military."

On February 2, Harry C. Applewhite, director of international affairs for the CCSA, testified before the Senate Foreign Relations Committee on behalf of the UCBWM Board of Directors and the CCSA, urging that the Azores Agreement be submitted to the Senate as a treaty so that hearings on the agreement can be held.

REDEMPTIVE SWIMMING

Since so much has been said and will be said in this meeting about the financial problems of the Board, perhaps the best way to end this agenda speech is to try to put finance in the proper perspective. Such a perspective would say that the world needs from us other things than money, and needs them much more. A cartoon in The New Yorker sums it up. We see a desperate swimmer, obviously going down for the third time in deep water off a pier. Standing on the pier is a very anxious friendly citizen who is reaching into his pocket and shouting to the swimmer, "I can't swim! Would ten dollars help?"

It would be foolish to deny that very often ten dollars will help. But the large problems of the world are most often met not with dollars but with the ability to swim strongly and redemptively in those stormy seas of alienation, faithlessness, meaninglessness and fear which claim so many victims where the power of the gospel is not known in action.

David M. Stowe
Keynote Address to
UCBWM Annual Meeting
November 8, 1971

BARGAIN

Churches are finding the Whole Earth Newsletter a very helpful resource, and a growing number are ordering bulk copies for their church council and key committees. Extra copies are a bargain in this time of rising costs: 10¢ a piece for quantities of ten or over. $10.00 will bring yearly subscriptions for 25 members; $20.00 will include 50 members.

CHRONICLE

ARRIVALS FROM THE FIELD

JAPAN

Miss Janell Landis, on December 12, for a four-month furlough. Miss Landis teaches oral English at Miyagi College, Sendai.

RHODESIA

Rev. Bruce Hansen, on December 16, on the completion of three years of service as chaplain at Mt. Silinda Secondary School. During January, February, and March he will be doing interpretation work in U.S. churches.

DEPARTURES FOR THE FIELD

HONDURAS

Dr. Joyce Baker, with her son and daughter, in January, after a one-year furlough. Dr. Baker is a medical doctor in Concepcion del Norte.

DEPARTURE OF NEW APPOINTEES

RHODESIA

Mr. and Mrs. Wilbur D. Shenk, on January 18, for one year's contributed service at Chikore Secondary School.

Rev. and Mrs. Richard P. Whitney, on January 25, for one year's contributed service as chaplain at Chikore. Mrs. Whitney will teach at Big Tree School.

BIRTHS

To Mr. and Mrs. Ronald Fujiyoshi of the East Asia Christian Conference in Singapore, a daughter, Beth Machiko, on January 4.

To Mr. and Mrs. Richard Kroeker of stanbul, Turkey, a daughter, Renee arguerite, on December 5.

To Mr. and Mrs. Michael C. Lockwood f Madras Christian College, India, a aughter, Karin Elizabeth, on January 25.

ARRIAGE

Rev. Emil W. Menzel, retired mission- ry of Raipur, India, and Miss Hedwig chaeffer, retired missionary of Raipur, ndia, on January 10, in Waverly, Ohio.

EATHS

Miss Anna D. Bechtold, a missionary n Honduras for 39 years (1921-1960), ied in Kansas City, Missouri, on November 1. She was 80 years old.

Miss Bechtold was engaged in edu- ational work as founder and principal of he Mission Day School and later of the ormal School in San Pedro Sula.

She is survived by a sister, Miss argaret Bechtold of Kansas City, Missouri.

Mrs. William W. Wallace (Genevieve anford), a missionary in India for 37 ears (1897-1917, 1920-1937) died in ridgewater, Connecticut, on November 21. he was 99 years old.

Mrs. Wallace went to India with her usband who was a professor and principal f the American College in Madurai City. Ir. Wallace died in 1945.

Surviving are five children: Mr. onald S. Wallace of Charlottesville, irginia; Mrs. John L. Steward of Scotland; Ir. William S. Wallace of Bridgewater, onnecticut; Mr. Gerald S. Wallace of ittsburgh, Pennsylvania; and Mrs. John t. Marshall.

Mrs. Samuel B. Coles (Bertha Terry), a missionary in Angola for 32 years (1922-1954), died on December 6 in Jamaica, New York. She was 87 years old.

Mrs. Coles was involved in education- al and women's work in Bunjei.

She is survived by a daughter, Mrs. William A. Hill of Liberia; two sons, Mr. Clarence Coles and Mr. Edward T. Coles of Brooklyn, New York; a sister, Miss Harriet Terry of Jamaica, New York; and a brother, Mr. Clarence Terry of Nashville, Tennessee.

Mr. Jesse B. Wolfe, a missionary in China from 1912-1928 (16 years), died in Santa Ana, California, on January 2. He was 90 years old.

A son, Mr. Jesse B. Wolfe, Jr. of Santa Ana, and a daughter, Mrs. Arthur Isitt of El Cerrito, California, survive. Mrs. Clara Wolfe died in 1970.

Miss Isabelle MacCausland, a mission- ary in Japan from 1920-1940, died in Claremont, California, on January 12. She was 90 years old.

Miss MacCausland taught sociology and history at Kobe College.

A brother, Mr. Howard G. MacCausland of St. Petersburg, Florida, survives.

Mrs. Frederick R. Dixon (Madeline Halford), an educational missionary in Rhodesia from 1921-1933, died in Concord, New Hampshire, on January 15. She was 74 years old.

Surviving are two daughters, Mrs. John B. Morton of Concord, New Hampshire, and Miss Madeline Dixon of Henniker, New Hampshire, and a son, Mr. David G. Dixon of Los Angeles, California.

WHOLE EARTH NEWSLETTER

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